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COMPOSITION

RADICAL PHENOMENOLOGICAL PSYCHOANALYSIS

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SUBJECT

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RPP

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RADICAL PHENOMENOLOGICAL PSYCHOANALYSIS (of lived direct experience)

Volume Three

7 April - 26 May 2006

And yet there are deeper concerns approaching me mind,
keeping me from RPP, or perhaps just separating RPP

It is the precise time when the individual feels
as if his whole life is crashing down around him,
that he is most likely to achieve an inner
reorganization constituting a quantum leap in his
growth toward emotional maturity.

2006.04.07

I had become curious about "what exactly was I thinking about prior to my psychotic episode with the Freehold Boro police at the bus station?"

I tried to track down the notes from before hospitalization when I began taking notes from The Essential Husserl. I discovered that I had been utilizing H. diary #48 which lists various notebooks. "N" (eta) 1997/2004

In it begins the notes I was writing prior to my "public disturbance". I began transcribing those notes in RPP₂ towards the end after I my tirade about how "companies find depressed workers easier to abuse."

My ICMS case worker comes in 2 hours. I have to pick up card and groceries from Chuck. Meanwhile, I wait for Orwell's Down & Out in Paris & London. It will be the GUIDE for my own "DOWN AND OUT IN FREEHOLD AND ASBURY".

COGITATIONES \Rightarrow "my acts of thought"

We have to refuse to assert whether the world does or does not exist. That is what it means to "bracket" the life-world of lived experience, that is, the method Husserl called the phenomenological epoché.

Through this epoché, this standing back from the phenomena of experience, this ridding his mind of all presumptions and prejudices, which enabled Husserl to discover himself as the ego, the life of consciousness, in which and through which the objective world in its entirety exists.

The ego contains the world.

The world is nothing more than what I am aware of and what appears valid in such cogitations. The whole meaning and reality of the world rests exclusively on such cogitations. I cannot live, experience, think, value, and act in any world which is not in some sense in me, and

derives its meaning and truth from me.

Husserl rejects those portions of Descartes' and Kant's philosophies which go beyond the ~~immediately~~ IMMEDIATE PHENOMENAL REALM, what Husserl terms the transcendental realm, the world of experience.

Kant's distinction between ^{the} phenomenal (experience) and the noumenal (the thing-in-itself, or "the transcendent") is unacceptable to ~~Husserl~~ Husserl, notwithstanding the many similarities between his and Kant's philosophies.

The world-as-will and the world-as-representation (Schopenhauer's terms for noumenal and phenomenal, respectively) are a spiritual singularity - the sacred web of life in the universe, ~~an~~ unconscious unknowable ~~unity~~ undifferentiated unity.

(MWD)
2006

EGO CONTAINS THE WORLD OF EXPERIENCE -
our complex connection to the biosphere via consciousness,

Husserl limits the scope of philosophy to the realm of EXPERIENCE (the world of the individual ego of creature sewnⁱⁿ to the sinews of the organically generated experiences used to swim, to stay alive, to eat and sleep and pray for release).

Because Husserl limits the scope of philosophy to this world of experience, it is called TRANSCENDENTAL PHENOMENOLOGY.

By "bracketing" the realm of experience (by affecting the transcendental epoché), Husserl is "reduced", that is, led back (re-ducere) to the center of reality, namely, the conscious self.

Whether we deny or affirm the existence of the world, I and my life remain in my sense of reality. Here we discover "our true self." — the pure ego with pure existence. Through ~~these~~ this being alone does the being of the world, and, for that matter, any being whatsoever, make sense to me and have possible validity.

It is especially necessary to overcome the presuppositions of the natural sciences.

The objects of science are abstractions, artificial structures as compared with our original experience. The epoche (bracketing off phenomena (experience)) helps us discover the original, the PRIMORDIAL MODE OF EXPERIENCE.

We are seeking a mode of experience, the original primordial mode of experience, and what we find there is consciousness and its objects.

The irreducible element of experience is the constant presence of the ego as the source of objects and their meanings.

All objects appear as basically determined by the structure of thinking itself.

The structure of thinking is hardwired into our ~~network~~ nervous systems.

ego → "organism,
self,
unity"

ont → "being"
~~ontology~~

The meaning and being of things is primordially constituted in and through consciousness. This is the act of intentionality which Husserl held to be the characteristic property of our consciousness.

LEBENSWELT → the life world.

Husserl urged the "reduction to,"
the "leading back to,"
the original form of human experience,
the mode of experience which is
PRESCIENTIFIC.

This prescientific mode of experience is the realm of our daily existence, the realm of our "life-world," our Lebenswelt.

The life-world consists of all those experiences - the perception, response, interpretation and the syntheses or organization of the many facets of every day affairs. This life-world is the source from which the sciences must abstract their objects.

correlate : either of two things so related that one implies the other.

To that extent, the sciences provide only a partial grasp of reality. The totality of the events of the life-world is "our world-experiencing life."

What Husserl had envisioned is that the "world" is what we as subjects know it to be, for it is, as he says, "the correlate of the subjectivity which gives it ontic meaning, through whose validities the world 'is' at all."

It was this return to the life-world and subjectivity which channeled many facets of phenomenology into existentialism.

Is it possible to not only transcend the mind/body duality but to limit the scope of philosophy to the realm of experience, where we first witness the dualism of experience — that everything we know as "the world" has been processed by our ~~sense~~ very own nervous systems connected to air, psyche, and earth?

Our organism constructs reality from within itself.

Reality as we experience it is not in things themselves, but in our consciousness constructed by our egos. Whether or not there exists a physical reality is beyond the scope of our faculties.

The reality of the life-world rests on the electro-chemical reactions of the brain (acts of thought, cogitationes). Reality is in me, not outside me.

The original and primordial mode of experience is the ego. Our "world-experiencing life" is primordially formed in and through consciousness. All experience is rooted in consciousness, and therefore it is ego-consciousness that creates/constructs the spatio-temporal "world" we experience.

There is no distinction between consciousness and the phenomenon. Is there a distinction between perception and reality?

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Down and Out in Paris & London is on the Internet, so I can quote directly from that.

Who are the slaves of the modern world?

Dishwashers. Like many manual laborers, he is no better off than if he were bought and sold.

Most are cut off from marriage unless their wives work too. Doesn't this make them angry?

"At this moment there are men with university degrees scrubbing dishes in Paris for fifteen hours a day."

Why does this slavery continue?

Is a dishwasher's (or other _____) work really necessary? People make a fetish of manual work.

After all, it must be "honest" work because it is hard and disagreeable.

We see a man cutting down a tree, and we make sure he is filling a social need, just because he uses his muscle; it does not occur to us that he

may only be cutting down a beautiful tree to make room for a hideous statue.

The master looks at the whip as a substitute for food.

A ~~dishwasher~~ dishwasher is the slave of a hotel or a restaurant, and his slavery is more or less useless. For, after all, where is the real need of big hotels and smart restaurants?

Dwight: "I believe that this instinct to perpetuate useless work is, at bottom, simply fear of the mob." The mob would be dangerous with leisure; it is safer to keep them too busy to think.

"If one looks closely one sees that there is no essential difference between a beggar's livelihood and that of numberless respectable people. Beggars do not work, it is said; but, then, what is work?"

It is taken for granted that a beggar does not "earn" his living, but a bricklayer does.

A man receiving charity practically always, hates his benefactor, and when he has 50 or 100 others to back him, he will show it.

Tramps (men with no money) suffer from malnutrition. Also, poor men are cut off from women. Below a certain level, society is entirely male. A woman can attach herself to a man; a poor man has no such option.

A tramp is condemned to perpetual celibacy. For it goes without saying that if a tramp finds no woman at his own level, those above — even a very little above — are as far out of his reach as the moon.

Women never, or hardly ever, condescend to men who are much poorer than themselves.

A tramp, ~~is~~ therefore, is a celibate from the moment he takes to the road. He is absolutely without hope of getting a wife, a mistress, or any kind of woman...

except for occasional companionship. This leads to phenomena such as rape or homosexuality.

"Deeper than these there is the degradation worked in man who knows that he is not even considered fit for marriage. The sexual impulse, not to put it any higher, is a fundamental impulse, and starvation of it can be almost as demoralising as physical hunger.

"The evil of poverty is not so much that it makes a man suffer as that it rots him physically and spiritually.

"And there can be no doubt that sexual starvation contributes to this rotting process. Cut off from the whole race of women, a tramp feels himself degraded to the rank of a cripple or a lunatic. No humiliation could do more damage to a man's self-respect."

2006.05.13

The promise of unlimited opportunity for everyone is the carrot dangled in front of us at all times, always just out of reach. And behind the carrot, there is always the stick. The penalties for economic non-compliance are substantial:

→ Social ostracism

→ poverty

→ homelessness

→ denial of health care

→ death

} There is a common perception that these issues are overlooked or not adequately addressed simply

because the wealthy tend to be heartless and greedy. While this is often true, it overlooks another critical factor: In order to maintain profitability, the economic masters must ensure that there is a credible threat of punishment for "work-refusal".

Someone from Germany started posting on whywork.org. His first post includes a link to "MANIFESTO AGAINST LABOUR" by Gruppe Krisis. It begins with, "A corpse rules society - the corpse of labor."

21.30.2005

In order to ensure his smooth functioning, the white man subjected himself to a self-exorcism of all evil spirits, namely those frames of mind and emotional needs which are considered to be dysfunctional in the realms of the work force.

~~# THE BLOOD~~

The history of the modern age is the history of the enforcement of labor, which brought devastation and horror to the planet.

The imposition to waste most of one's lifetime under abstract systemic orders was not always internalized as it is today. It took hundreds of years of brute force and violence on a large scale to torture people into unconditional service.

The opponents of the "work force" will be accused of being "dreamers." WORK, jobs, careers, occupations - this is the religion of the masses. Many labor enthusiasts ~~worship~~ pride themselves for "having a job" - and they demean, look down upon, and feel smugly superior to the unemployed.

Their conceit rests on their ignorance and the weakness of their memories. They consider it a privilege to be employed under the orders of the system who drains their life.

§

I resisted the liquor store and I am prepared to spend a quiet evening in solitude reading The Holy. I feel somewhat lonely, but it is not crippling. I am not paralyzed by it.

While reading this afternoon, I slipped into a dream. I kept falling into shallow water. I saw a large turtle swimming. I also saw a large reptile. Walking over it, I fell, and it bit my leg. Shalanda and Shabaren were behind me in a trailer.